

“ And he who sees the future sure,  
The baffling present can endure.”

What is it that is not possible under the efforts of such leaders?

Our next greatest need is the proper training of our youth in conscience and in character.

That there are too many incorrigible, uncontrollable youngsters of both sexes who congregate in our cities and lead lives which add nothing to the asset of the race, admits of no argument. The remedy for this condition of things is one of prevention more than of cure. Greater attention must be given to the training of our young people. They must be saved while they are young, or they may not be saved when they are grown.

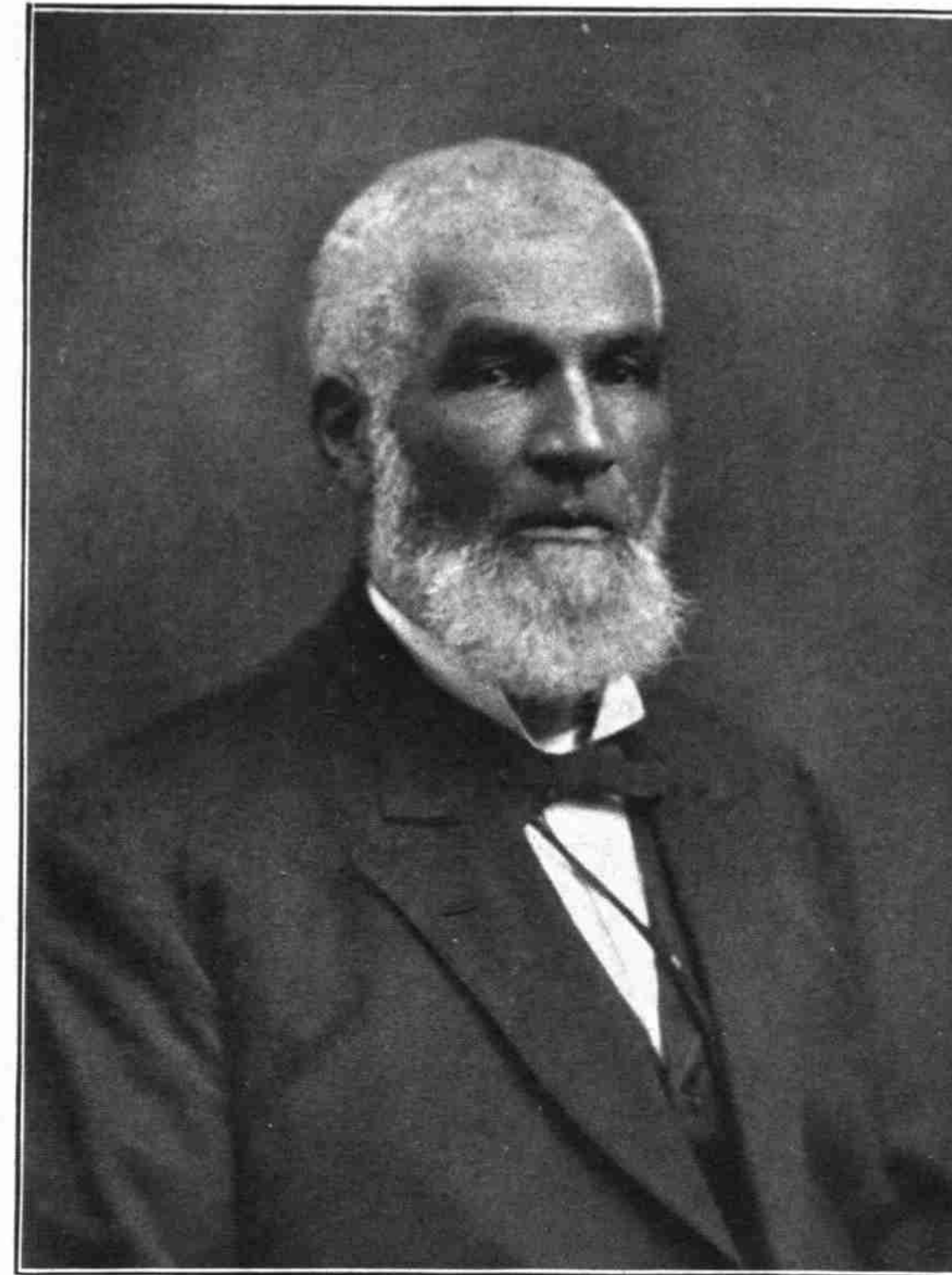
Are there any better places to carry forward this training than in the home and the Sunday-schools? The home underlies the whole fabric of our social and political institutions. Here we work upon the individual, and when the individual is trained and sent out into society, the aggregate will be right. The Sunday-school occupies its own unique place in the training of children. Sixty-five or seventy per cent of our churches had their origin in the Sunday-school, while millions of adults will testify that they owe their salvation to this nursery of the church.

The acquiring of homes by the homeless must enter as a factor in the problem of the race's continued development. A migratory, shiftless, nomadic people do not make our best citizens. Having nothing to restrain them, they are constantly moving from place to place. But when they possess homes and other property, they enter more easily into the civilization by which they are surrounded, and become valuable assets to the community in which they live.

Our fourth need is money. This is indispensably necessary to extend, develop, and foster the church with all its benevolence; to multiply and maintain Sunday-schools; to better equip our schools and colleges; and to answer all the purposes of our growing civilization. Other needs could be mentioned, but in the end they could be made to refer directly or indirectly to those recited.

When God in his providence will give us a larger number of able, consecrated men to labor for the uplift of the Negro; when his training will be more thorough and godly in the home by parents and guardians; when more money can be had by the church for her own expansion and conquest; when homes will be purchased in countless numbers by the homeless, — there will be such an awakening, such a going forward by the Negro along moral, religious, intellectual, and industrial lines, as will challenge the respect of our enemies and admiration of our friends.

Bishop Phillips is interested in the religious education of the Negro along the lines of Bible study, through the Sunday-school. Phillips University, named in his honor, is a successful school at Tyler, Tex., that has received his moral and material support in training young people in the essentials of Christian citizenship through a study and knowledge of God's Word.



**Bishop Isaac Lane, LL.D.**

**Colored M. E. Church**

**Residence: Jackson, Tenn.**

BISHOP LANE, one of the early founders of the Colored Methodist Episcopal Church, was born a slave in 1834 near Jackson, Tenn.

He grew to manhood on the plantation, and as a slave was denied all advantages of an education. He discovered that to be able to read and to write would give him advantages that he should have, and one which he was determined some day to acquire. He caught the sounds of letters by listening to the instruction given the white children on the place, and at the age of eighteen was able to read, write, and “figure” a little.

His desire for information was so keen that he would read by the light of a pine knot at night, and would only reluctantly give up his studies to go to rest in order to be able to do the allotted work of the coming day. He says that, after his intellectual activities had been quickened, there was no power on earth sufficient to enslave his mind.

At the age of twenty he became a member of the Methodist Episcopal Church. At the Annual Conference in 1866, having had some experience in preaching, by authority of an exhorter's license, he was ordained deacon at the Annual Conference, and began a ministry that has been of great service to his people, as well as to the cause of the Master.

The war so impoverished Mr. Lane's old master that, at his death, the relatives were unable to give him a respectable funeral. Mr. Lane purchased